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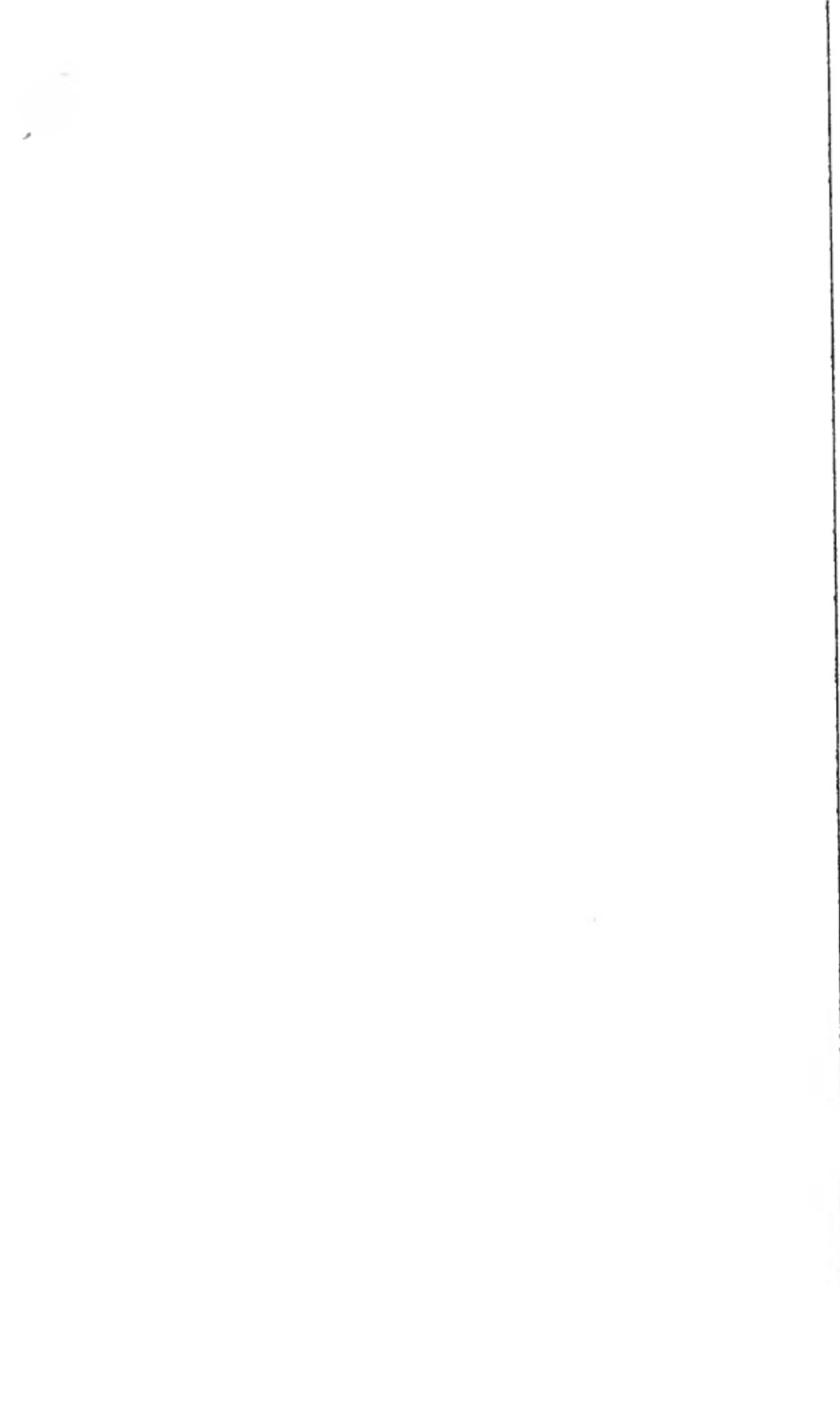
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Duss, John Samuel, 1860-

George Rapp and his

associates

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GEORGE RAPP AND HIS ASSOCIATES

(The Harmony Society)

ADDRESS DELIVERED BY
J. S. DUSS
OF NEW SMYRNA, FLORIDA

June Six, Nineteen Hundred Fourteen, at
The Centennial Celebration at
New Harmony, Ind.

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INTRODUCTORY

Every age has its problems; the present one fairly teems with questions of the day.

There is the question of the high cost of living with its concomitant "the cost of high living."

There is the transportation problem and the question of the great number of middlemen who, although they add not one iota to the value of anything, have nevertheless become a great factor in the distribution of all commodities.

There is the money question, banking and currency problems; always and forever the tariff question and all sorts of questions pertaining to capital and labor.

There is the woman question—whether she is to have the equal right with man to express her individual sentiments by ballot.

There is the question of how to make farm life attractive so as to keep the boys and girls from flocking to the already overpopulated cities.

There are questions pertaining to the advisability of voting bonds for the erection of public buildings and construction of utilities; questions pertaining to the manufacture and distribution of intoxicating liquors; questions as to the unemployed, the tramp, the indigent and the criminal; also the social evil.

We have also an endless agitation as to change in

style of dress, etc.; while such matters as beautifying the home, the garden and public grounds and the provision of wholesome amusement, receive a fair share of attention.

We have also a system of political economy which seems to teach (roughly speaking) that the more we raise of crops, the more we manufacture of wares and the more these things are shipped about and interchanged, the more prosperous and happy are we.

If now I were to tell you of a state where the question of the high cost of living is solved—so thoroughly solved that each one knows that so far as the necessities and comforts of life are concerned he has them assured—in sickness and in health and under any circumstances—for all time; yea and after that a respectable burial.

That there is in this place no such thing as a transportation problem—that railroads might charge one dollar per pound per mile—'twould have but little bearing, for this place produced all necessities of life; also there is no question as to middlemen, for all are producers.

That of banking and currency problems there are none, for there is no need of money. The land yields generous returns to diligent hands, the factories and shops produce all necessary wearing apparel and articles and to each is given what he needs; for this reason the tariff question and all questions relating to capital and labor are obsolete.

As to woman, she has the equal right with man to labor and to enjoy the fruits thereof; also she has the same right to give voice to her sentiments.

The question of keeping the young people on the farm is also solved, for the farm on which they labor encircles the town in which they live; in fact, town-life and farm-life are harmoniously blended—at times the entire community invades the fields.

A place where the erection of public buildings and construction of utilities is brought about with astonishing rapidity; but, mark you, not by voting bonds and saddling a debt on future generations but by doing the work outright.

A place where the liquor question is as dead as the proverbial doornail; that whereas nearly all of these people drink a glass or two of wine, beer or cider of a day, no one ever drinks to excess. As to the social evil, that is a thing so far removed, that no one ever thinks of discussing it.

A place where there is no dawdling or quiddling or other waste of time, in fact there is no waste of any kind; and as to the unemployed, the indigent, the tramp and criminal—there never are, under any circumstances, any of these so-called excrescences of society.

A place where although no one dresses extravagantly, the materials worn, though plain, are of the highest quality and every garment to the last stitch, button, hook and eye, is in perfect repair; slatterns and tatterdemalions are absolutely unknown.

A place where flowers and vines grow in abundance in every yard and garden; yea, even on the machines in the factories are potted plants or flowers in vases.

A place that although never invaded by unwholesome amusement, had ne'ertheless its band and or-

chestra, its pianists and almost all take part in festivals of song and concerts; besides there are other sports.

A place where the system of political economy aforementioned has been upturned and made to look unwieldy and topheavy like a pyramid standing on its apex, for the *theory* that the more we produce the happier and more prosperous are we, is replaced by the *fact* that the less are our wants and requirements, the less it takes of labor to supply the same; the more time is there for improvement and pleasurable recreation.

The entire place is in perfect order—not one house, but every house and every barn and every shop and every field. Every broom hangs suspended from its proper nail, every door-step has its scraper and its door-mat and they are used; for all is cleanliness to perfection.

Behold now that the people of this place are trustful, hopeful, humble, modest, courteous, industrious, efficient, economical, frugal; that in the exercise of those affections and practice of those virtues which are necessary for the happiness of man in time and throughout eternity, they are real adepts; also they contribute to endless charities without the pale, and then, methinks I hear some one remark: "That sounds like quite a dream, there is no such place." Howbeit, my friends, if you and I had been right in this selfsame spot a little less than a century ago, we would have been right in the midst of it among *George Rapp and his Associates*.

TOPIC I

HISTORICAL

It was at the time of the Louisiana Purchase, Rapp and his friends at first decided to emigrate from Wuerttemberg to Louisiana, but as this territory passed into the hands of the United States, their attention was drawn toward this country and they came to the conclusion that as a place of abode the more civilized northeastern section of the Union would be preferable to the newly-acquired, far-off, southwestern territory.

Accordingly Rapp, at that time forty-six years of age, sold his possessions at Iptingen, Wuerttemberg, and with 2,000 gulden (\$800) started for the United States. He was accompanied by his son John and a certain Mr. Haller. Following the river Rhine down to Holland, they were in Amsterdam on July 31, 1803, from whence they set sail and after a safe voyage arrived in Baltimore.

After exploring parts of Maryland, Pennsylvania and Ohio, Rapp finally contracted for the purchase of about 5,000 acres located in Butler County, Penn., about twenty-five miles west of Pittsburg; the price to be paid was about three dollars per acre.

Prominent among Rapp's friends in the fatherland was a young man by the name of Frederick Reichert, an architect and stone-cutter, a man of education, artistic attainments and business qualifications.

After selecting the site in Butler County, Rapp wrote to Reichert, "you must not urge any one to come, it is a desperately long and perilous journey." Despite this admonition the ship Aurora, landing at Baltimore, July 4, 1804, brought about 300 persons; another party consisting of 260, headed by Frederick Reichert, arrived on the ship "Atlantic," at Philadelphia, in August, where Rapp received them; another party came on a third ship, the "Margareta," but most of these settled in Lycoming County, Penn.

About fifty families proceeded at once to Butler County, Penn., to begin work on the new settlement and after a few months the remainder followed. They called their town "Harmony" and their community the "Harmony Society."

During the first year one hundred and fifty acres of ground were cleared and about fifty log houses were erected, also a grist mill, a large barn, various shops and a house of worship. The second year they cleared 400 acres more, erected a saw mill, a tannery, a distillery, a brick store house, and planted a vineyard of four acres.

This year, 1806, they raised enough grain for their own use, and had 600 bushels for sale besides 3,000 gallons of whisky.

Not to speak in detail of their progress from year to year in agricultural, mechanical and commercial prosperity, we find that in 1810 (five years after their arrival) the community consisted of 140 families, i. e., upward of 700 persons; that they had 3,000 acres of land under cultivation; that they had a large stock of the finest sheep and cattle; and that, after supplying

all their own wants, they had in every department, a large surplus for sale.

They had their own carpenters, blacksmiths, wagon-makers, coopers, shoemakers, tailors, hatters, masons, wheelwrights, saddlers, etc.—tradesmen of almost every craft. These mechanics served not only their own people or community but the neighboring country also.

As early as February 15, 1805, they had formed themselves into a communistic society; this had come about naturally and through the exigencies of their condition. For, after making the necessary payment on their land and purchasing some cattle, horses and implements, they had but little money left. At the time they left Wuerttemberg the more wealthy had advanced money to those who needed it for the journey to America. Now a condition arose which presaged the payment of said loans as an impossibility. They therefore moved in the direction that necessity's finger pointed, placed what little money or personal property they had in one common fund; and, to perfect their organization, entered into articles of agreement. The substance of these articles is: "Each for all and all for each, in sickness and in health." Coincident with the signing of the articles, the society proceeded to an election of officers.

In spite of the fact that there were many men of better education and intellectual attainments, the simple weaver and vine dresser, John George Rapp, was elected head of the society by a vote which is said to have been very nearly unanimous.

This is not to be wondered at, for Rapp had proven

himself to be endowed by nature with certain gifts, such as good common sense and excellent judgment of human nature. He was six feet tall, dignified and commanding in appearance, and a born leader. At the same time the brilliant young Frederick Reichert was elected to a position of equal importance.

In negotiating loans to aid those who otherwise could not have made the journey, in arranging passage for these people and in forwarding the enterprise in the old country, during the journey and after their arrival in America; he had given abundant proof of his executive ability.

Agreeably to the wish of George Rapp and the society generally, he changed the name of Reichert for that of Rapp, and became George Rapp's adopted son.

To Frederick Rapp were entrusted all external affairs of the society and in his own name as trustee he held title to the society's estate. Seven other members were elected as a board of elders. These were to have charge of the society's affairs in general and to see that its laws and regulations were enforced.

Frederick Rapp early discovered that "agriculture alone does not pay," therefore he advocated "diversification of industries."

The era of steam navigation had arrived and Frederick longed for a location better suited for commercial purposes than Harmony, from whence all their surplus products had to be wheeled more than twelve miles to the Ohio River.

Accordingly it was decided to seek a more suitable location. A committee of three was appointed as a party of exploration. This committee consisted of

George Rapp, John L. Baker and Louis Schreiber, the latter being the son of Peter Schreiber, who in 1806 had sold his well stocked farm of 1,000 acres in Ohio and with his five sons and four daughters had come to Harmony, joined the society and brought to its treasury what was then a very handsome sum.

In 1814 the aforesaid committee explored the country farther to the west and soon found a site which pleased them. It was attractive land, consisting of about 25,000 acres, located on the banks of the Wabash River, in the southwestern part of the territory of Indiana. On February 8, 1814, George Rapp writes to Frederick Rapp in reference to the new purchase (in German of course): "Although it looks miserable enough, yet does the eye of hope see great and beautiful plans. Of pastures for sheep there is plenty of high land well watered with flowing brooks and we need not in our lifetime ever lift foot over a stone. The fields and meadows are as level as a floor, still there is grade enough for drainage. A steam engine you must have anyway if otherwise you will continue the manufactory." Another description of the property by John L. Baker states that "the property is covered with heavy timber—comprising oaks, beeches, ash, three kinds of nut tress, three to four feet in diameter with trunks fifty to sixty feet high—splendid material for all kinds of cabinet work. Gum trees, hackberry, sycamore, persimmons, wild cherries, apples and plums, also wild grapes of enormous diameter and height, all of which latter bear fruit.

"There are also a large number of maple and sugar trees, from which great quantities of brown sugar can

be made in the spring. Sassafras trees from two to three feet in diameter and a kind of poplar ; these have a very solid wood good for boards, while in the low-lands one finds very large cypresses good for articles made by the cooper and for shingles.

"The forest is full of deer, antelope, bears, wolves, ground-hogs, hares, wild-cats, squirrels, snakes and wild turkeys (the male bird of which often attains a weight of twenty-five pounds) besides there are many kinds of birds."

In June, 1814, George Rapp and 100 members embarked on flat boats, floated down the Ohio River, and about two weeks later poled up the placid Wabash to their new location. Here in the midst of the virgin forest on a beautiful plain, but so as to leave a spreading meadow between it and the river, their new town, also named Harmony, was laid out. The streets were wide and at right angles ; also according to the cardinal points of the compass.

Allowance was made for a garden adjacent to each house, not only for the purpose of enabling each family to raise its vegetables, but also as a precaution against the spread of any fire that might occur.

They had evidently prospered at Harmony, Penn., for Frederick Rapp, writing to George Rapp, May 8, 1815, in reference to the sale of their Pennsylvania property states, "a man named Ziegler has bought it for a hundred thousand dollars ; this gives eight thousand dollars profit. I did not ask any payment down because I do not see that we need it."

Yet were they able not only to bear the expenses incidental to the moving, but to pay for 24,734 acres

of land, the sum of \$61,050. Later they bought some additional tracts until they had acquired almost 30,000 acres.

Just about one year after the elder Rapp and his advance party had left for Indiana, Frederick Rapp followed with the remainder of the society. Arriving at the new settlement he was evidently well pleased with the progress made, for in a letter dated July 7, 1815, he writes: "After a pleasant voyage of fifteen days, we arrived in good health. I found my father and all my friends well and satisfied with the change they made. Finding the land excellent and beautiful. They have done immense work, already 125 acres are in corn eight to ten feet high. Harvest began the last week in June. Wheat and rye proved very good. It appears that this country in a few years, in regard to cultivation of small grain and commerce will become one of the most important parts of the union. On the Fourth of July 150 persons came into our town, all living from six to twelve miles from us. The climate is somewhat warmer here than in Butler County, yet it is not so extraordinary hot as the people there think. The greatest heat is 95 degrees. A constant and pleasant zephyr from the west renders the air cool and moderates the heat more so here than in your country. The water is very good. Our vineyard and orchard grow wonderfully, and give hopes that this country is well calculated for them.

"Our machines lie motionless until fall; we are all engaged in building houses and clearing land. Store goods are scarce and sell very well here; silver is plenty in circulation, and might get quantity for east-

ern notes with several per cent. premium. My father finds himself right well here and makes you his cheerful compliments. My sister is well also and sends her respects. With great esteem, I am,

“Your sincere friend,

“FREDERICK RAPP.”

The father referred to in Frederick's letter is, of course, George Rapp. This simple weaver and vine dresser by his indefatigable industry and his splendid ability as arbiter in all matters, such as differences or disputes between the members, had long ago become father to the entire community—in fact the members generally addressed him thus. The sister to whom Frederick refers was Rapp's daughter, Rosina, and the friends he refers to were the members of the society. Just here a few words of Frederick, as one writer aptly puts it: “Frederick Rapp was a large handsome man. He unselfishly devoted his great business talent to the common good. To him more than to any one else, was due the successful direction of the society's affairs. His personal qualities as well as his prominence as a manufacturer, gave him a wide influence in the state of Indiana.”

As a delegate from Gibson County, he was one of the forty-one members of the constitutional convention, which met at Corydon from June 10 to June 29, 1816, and framed the first constitution of the state.

He was one of eight commissioners appointed by the legislature, which, in 1820, selected the site of Indianapolis as the permanent seat of the state government.

He took an active part in politics, and his support was much sought after by candidates for office.

He repeatedly urged the legislature to pass such laws as he thought would benefit the people.

His correspondence reveals him as a man not only of good judgment but of refinement and tender sympathy. He could administer a rebuke in a forcible manner, but without bitterness, even with kindness.

In the letters of Frederick and in his writings, including his hymns, I find that he is continually using the words "friend," "friends," and "friendship," to such an extent that one can not help but believe that he regarded friendship as the very "sine qua non" of existence.

He was an artisan, an architect of ability, a connoisseur in matters of art, a musician; upon the whole a man possessed of about as much ability and as many virtues, as can well be housed in one human temple—altogether a prince among men and one who if the English language had been his mother tongue and the Count de Leon insurrection (which will be mentioned later) had not come about, would have gone down in no obscure corner on the pages of the history of this great nation, even though he and his friends (as he calls his brethren) were rather opposed to publicity.

But to return to the doings of the society on the Wabash. In a letter of February 2, 1816, Frederick writes to the effect: "Our land is the best I have seen in America in quality and situation. It has all kinds of useful timber, abounds in fine springs, free stone for building purposes, clay for brick and excellent for pottery. Six miles away on our own land is good iron

ore, where a furnace may be built. This will be in a few years the most flourishing county in the U. S., not only in agriculture, but also in commerce and domestic manufacture. We enjoy on an average better health than in Pennsylvania. Many of us had the ague and fever last fall, but that may be attributed to change of climate. Men of learning and good moral character are very desirable in this country, that the natives might be brought to better order through them.

"We have made a good beginning to a new settlement and it is admired by everybody what a nation, which lives in peace and union, can do in a short time."

Mr. George B. Lockwood, in his book "The New Harmony Movement," gives one of these delightful touches, possible only to an artist with the pen; he writes: "Under younger Rapp's (Frederick) administration Harmony became a garden of neatness and beauty in the wilderness. The gabled roof of the buildings were lifted above the forest of black locust trees which the Rappites seemed to love so well. The broad river, the vine-covered hills, the fertile valley with its peaceful town, the stately church, and the fruitful orchards, furnished a scene of Arcadian beauty. In the language of John Holiday 'it would seem to the traveled visitor like some quaint German village, transported from the Neckar or the Rhine, and set down in these western wastes like an Aladdin's palace. There were tables and benches in the orchards and on each machine in the factories stood

flowers.' " (Thanks, Mr. Lockwood, for this tribute to Frederick Rapp !)

A short distance from the village was a famous horticultural design which visitors came miles to see. A labyrinth of vines and shrubs was constructed about a summer house, rough on the exterior but beautifully furnished within. Robert Owen, on his first visit, was told that this was emblematic of the life the colonists had chosen.

At the time that the Rappites first settled in Indiana, the country was sparsely inhabited and such inhabitants were mostly rough and uncultivated.

Indians were prowling about and liable to go on the war path, therefore, as Doctor William A. Fritch fairly expresses it in his booklet*—"to prepare safety against the approach of any danger whatsoever on the part of river pirates or warring red-skins and to bring their wares into safety, the Harmonites, as soon as they had done the most necessary things, built a fort (it is still in a fair state of preservation). Near the town they utilized the falls of the Wabash for a mill and a hammer works. The town grew steadily. The work was done in groups or companies—each elected its own foreman whose duty it was to deliver the products to the storehouse. Soon the lofts of the storehouse were filled with all kinds of manufacturers' products. From near and far came farmers to have their grain ground and to purchase necessities.

"But in spite of all the demand for their products, the producing power of these enterprising Germans

* Zur Geschichte des Deutschthums in Indiana.

was too great for their neighborhood; they therefore opened branch stores in Vincennes, also in Shawneetown, Ill., and at other places; also they had agents in Pittsburg, in Louisville and in St. Louis, in fact they sold their products and manufactured articles throughout the Ohio and Mississippi valleys from Pittsburg to New Orleans.

"The history of the English colony in Edwards County, Ill., informs us that the manufactures of the Rappites took precedence over all others in Albion, and one computes that the English settlers, from 1818 to 1824, purchased from the Rappites \$150,000 worth of goods."

Their surplus products of wheat, corn, oats, hides, fur, butter, wax, horses, cattle, hogs, shingles, sugar, linen, tobacco, cheese, flax-seed, hops, hemp, sold the same year for \$12,441.83, and the year previous for \$13,141.83. In addition they sold the surplus of rye, barley, deer skins (in 1817, 722; 1819, 645 skins), hog skins, bear skins, wolf skins, horse hides, raccoons, otters, muskrats, beavers, minx, rabbits, pork, venison, hog fat, tallow, quills, feathers, eggs, bristles, bacon, thread, tar, powder, cloth, bags, honey, baskets, grass seed, wool, sheep, flax, geese, cider, apples, chairs and yarn.

It had been the intention of Frederick to build a steamboat as soon as practicable after moving to Indiana, and one historian at least is puzzled as to why he did not carry out this project.

A look into the early history of steam navigation on the Ohio River, will, I think, clear up this mystery. The first steamboat built at Pittsburg was the "New

Orleans" in the year 1811; however, I find that a writer in the Cincinnati Gazette in 1829 states that in 1816, observing, in company with a number of gentlemen, the long struggles of a stern-wheeled boat to ascend Horsetail Ripple (five miles below Pittsburg), it was the unanimous opinion that such a contrivance might conquer the difficulties of the Mississippi as high as Natchez; but that we of the Ohio must wait for some more happy century of invention. Even as late as 1884, when Frederick did build a boat, these "contrivances" still labored under difficulties.

Their goods were therefore transported mostly on flat boats and as far as New Orleans. In 1823 Jonathan Lenz (later one of the trustees of the society), then a lad of sixteen, had charge of such a cargo—it was valued at \$1,369; let us note what it contained: 39 kegs of lard, 100 kegs of butter, 680 bushels of oats, 88 barrels of flour, 103 barrels of pork, 32 oxen, 16 hogs and 40 barrels of whisky (now grasp the fact that to-day the forty barrels of whisky would cost you five times as much as the amount at which this entire cargo was valued, and the entire cargo would now be worth ten times as much).

At the time when the society arrived in Indiana, there was an adequate amount of specie in circulation, but within a few years this disappeared, and about the only money to be had was depreciated state paper currency. Also the demand for their woolen goods was not what they had anticipated, for imported woolens could be had at lower price; thus they were confronted with two unexpected difficulties.

In 1815 Frederick accepted Kentucky state paper

at 37½ cents on the dollar; later he refused it altogether. We get a glimpse of his frame of mind in a letter written in 1819 to his Pittsburg agents. He writes: "Worse than robbery is yet the depreciation of state paper currency." This condition—the scarcity of real money—kept getting worse and worse, but Frederick had ideas as to remedies and he did what he could to get the legislature to adopt them. In 1820 he made suggestions as to a property bill, which had been proposed in the legislature. In 1823 he submitted a memorial in regard to the state bank and wrote to prominent persons requesting their influence to have a law passed to remedy the evils which he pointed out. One letter written to Samuel Patterson, February 12, 1824, should be of interest even though times have greatly changed (note the progress Frederick has made in the use of the English language—the smoothness, fluency and facility which he has acquired and how he has almost overcome the habit of "Germanizing"). He writes:

"It is very desirable that the efforts of those patriotic members now in Congress, should meet with success in their endeavors to lay heavy duties on all such foreign commodities, which could be manufactured in our own country if the undertakers were better supported by the government. Where else may the now languishing farmer look for a market with any certainty to sell his surplus products, but to numerous and extensive manufacturing establishments within our own country? While the latter are forsaken, the farmer after toils and perils in quest of a market for the fruits of his industry, arrives at his journey's end,

where the great influx from every direction has glutted the stores and warehouses with superabundance, has the misfortune of seeing his last hope vanishing and himself doomed to sacrifice his cargo and return home with an almost empty purse and broken heart to his needy and disappointed family. Such are the pictures daily witnessed, and we regret that the means to better their condition is seemingly denied to them. May a wise policy govern in future our legislators to promote the welfare of the country."

In 1819 the demand for woolen goods was so unsatisfactory that it was a question as to whether they would continue their manufacture. The following year affairs were even worse. The entire western country was financially embarrassed; little money was in circulation; almost none that passed at par.

In the census of 1820, Frederick stated that the market value, annually, of their manufactured goods, was fifty thousand dollars (\$50,000) and of their trade he wrote: "Of its past condition not much can be said, as only five years have elapsed since the first stick was yet to be cut in an uninhabited thick wilderness—when, however, the increase in population of the surrounding country soon offered fair prospects to the various establishments the society was then erecting; but at the present day those prospects are repulsed in great measure by the embarrassing circumstances of pecuniary matters and no demand for nearly all the different fabrications."

Having almost ceased to manufacture cloth, they devoted themselves with added zest to agriculture, and, notwithstanding the general depression, this band

of frugal people felt hard times not at all. Thus Frederick wrote July 19, 1819: "The people in Harmony and vicinity are well. We have nearly finished gathering an abundant crop of wheat, rye, and barley and corn looks very promising. There is a better prospect of wine than we have ever had before." And in a letter of June 27, 1823, he states: "It is now fall harvest with us, and we are actively engaged in reaping wheat, crop will only be middling, but the quality very good. Our rye is all out; it turned out very well this year, barley yielding more than ever, is already gathered in the barns. Corn and oats look very promising. We have also a very fine prospect for wine and our orchards are heavily loaded with fruit. The builders of our town are progressing rapidly in rearing up good houses for the benefit of its inhabitants, whose industry is everywhere blessed with plenty and their united efforts crowned with success.

"They have by constant application converted the wilderness into pleasant gardens and extensive fields, and those engaged in the creation of them are conscious of having done their duty and are cheerful and happy."

So they not only did not feel the hard times as did their neighbors, but they even accumulated large sums of money. The society as early as 1819 was estimated to be possessed of considerable means; at any rate, in 1823, in response to an inquiry, they expressed themselves as willing to lend money to the State of Indiana at 6 per cent. interest.

Also the following year Frederick bought a tract of 3,000 acres, eighteen miles below Pittsburg, before

they even had an inkling as to when or to whom they would be able to dispose of their Indiana property.

On April 11, 1824, Frederick wrote to Richard Flower to advertise in England the Indiana property for sale; and on May 11, just one month later, he wrote from Pittsburg to J. Solms, of Philadelphia: "Since I left you, I have bought a tract of land eighteen miles from here, adjacent to the Beaver and Ohio State road on the Ohio River, etc. It has a beautiful and healthful location. We will likely all gradually move to this place." Let us not fail to note that *this time it was Frederick Rapp who chose the locality*. How the society came to move is thereby also readily discerned. There is a bit of truth in the arguments of those who assign the antagonism, jealousy, or unfriendliness of the neighbors in Indiana, as a reason for their removal, but the talk about unhealthfulness and bankruptcy is the merest prattle.

No, the moving spirit in this harmonious, economic, industrial system, had ever been the selfsame Frederick Rapp! He it was who advocated, for commercial reasons, the society's removal from Pennsylvania to Indiana. His workers, having attained proficiency in manufacturing, he finds his splendid efforts largely frustrated by the distance from the eastern markets and the vexatious question of the western currency; what more natural than that he should cast his eye about for a newer and more suitable place; also that in passing to and from Pittsburg on the Ohio River his attention should be attracted to the most beautiful and attractive site throughout that river's entire length.

As to the extent of the settlement on the Wabash, Frederick Rapp's advertisement will give a good estimate:

"Town of Harmonie with 20,000 acres of first-rate land adjoining, situated on the east bank of the Big Wabash, seventy miles by water from its mouth, only fifteen miles by land from the Ohio River. Wabash is navigable at all seasons for boats of twenty tons burden, and a great part of the year for steamboats of middle class. Two thousand acres of highly cultivated land, fifteen of it in vineyard, thirty-five acres in apple orchard, containing 1,500 bearing apple and pear trees. Considerable peach orchards and pleasure gardens with bearing and ornamental trees.

"One large three-story water-power merchant mill; extensive factory of cotton and woolen goods, 2 saw mills, 1 oil and hemp mill, 1 large brick and stone warehouse, 2 large granaries, 1 store, a large tavern, 6 large frame buildings used as mechanics' shops, 1 tanyard of fifty vats, 3 frame barns, 50 x 100, with one thrashing machine; 3 large sheep stables, 6 two-story brick dwellings, 60 x 60; 40 two-story brick and frame dwellings; 86 log dwellings; all houses have stables and gardens; 2 large distilleries, 1 brewery."

Mr. Flower soon succeeded in interesting the well-known philanthropist and successful manufacturer, Robert Owen. Mr. Owen visited Harmony in January, 1825, and after inspection, decided to buy the whole establishment. He agreed to pay \$150,000.00 for the lands and houses, and also bought the articles in store, consisting of books, glassware, china, groceries, dry goods, leather, silks, linen, woolen, calicoes,

cutlery, hardware, harness and furs, and their machinery, and in addition all their stock of cattle and horses which they did not take with them, viz.: 140 milk cows, 125 steers, 5 bulls, 28 heifers, 700 sheep, 250 hogs, 16 horses, 8 ploughs, 8 wagons and carts. Also whisky, wool, furniture. For these Mr. Owen paid the sum of \$40,000.00.

In the summer of 1824, George Rapp, as was his custom, went ahead with an advance party of about ninety persons to Economy to prepare a new home for the reception of the main body.

Frederick remained at Harmony to settle up the business there and to direct the moving of the society. It was no easy task to move 700 people and a large amount of freight. In March, 1825, Frederick offered \$1,000.00 for a steamer to carry a cargo from Harmony to Pennsylvania; even at that he had difficulty in securing transportation. Accordingly, he finally brought about the execution of his long-hoped-for project, the building of a steamboat. The construction of this boat was begun at Pittsburg in the fall of 1824, the launching took place on November 27, and the boat was ready for service in February, 1825. Father Rapp christened it the "William Penn" (some Wabash wine was used on this occasion). With this and several other boats, their moving was accomplished. Frederick, with the last party, left Harmony May 5, 1825, and arrived at the new settlement twelve days later.

Among the members of this last party was R. L. Baker, the younger brother of John L. Baker, both of whom were young men of extraordinary promise and

who, under Frederick, had acquired considerable knowledge and experience in the transaction of business.

A week after their arrival, R. L. Baker wrote: "We arrived here on Tuesday, the 17th inst., found our friends in good health, busily employed in erecting houses—thirty-three roomy and convenient frame buildings besides twenty comfortable log houses are finished. A manufacturing house of brick has been commenced this week in the shape of an "L", each wing eighty feet long, the engine to be placed in the center, the power of which will be applied in one part for cotton, in the other for wool. The great road leading from Pittsburg to almost all the western part of the country, running through the town, besides the Ohio River, adds much to the vivacity of the place."

They had named their third settlement Economy. "Harmony" and "Unity" had been suggested. The name "Harmony" was impracticable on account of the "Harmony" already founded by them only twenty miles away; the name "Unity" not nearly so expressive of their system as the word "Economy." The name "Economy" is (and was meant to be) significant of the character of the society; it was pre-eminently an industrial community.

At the same time these people were not merely dull utilitarians, as they have been represented by some writers. True, that in addition to three regular meals, they ate a lunch at 9 in the morning and a "Vesper-brod" at 3 in the afternoon. But when you consider that no one ever ate a heavy meal; that, on the contrary, they were temperate in their eating as they were

in their drinking; also that their food was of the plainest and most wholesome kind, you will see the matter in a new light. And when you are told that there was very little sickness, no epidemics whatever and that almost all lived to a ripe old age, you have the absolute proof, not only that they were temperate but that their diet and manner of living must have been very nearly correct.

They were fond of music and gave much attention to its cultivation, and they were not regardless of works of art. Frederick, especially, being a man of aesthetic culture in poetry, music, painting, sculpture and articles of *virtu*, endeavored to infuse his own spirit into the people.

For this purpose, in the language of Dr. Aaron Williams, "he procured from New York and Philadelphia, at an expense of several thousand dollars, an extensive museum of curiosities, consisting of rare minerals, fine paintings, collections of birds, insects, shells, etc., besides Indian antiquities, and many other things new, old and strange. Among the early recollections of the writer is the expansion of his organ of wonder by the marvels which he saw in the museum. Equally vivid is his recollection of his boyish delight on seeing for the first time a park of deer at Economy. Also, of his losing himself in the mazes of the mysterious labyrinth, composed of curiously constructed hedges which grew around and almost concealed from view the round-house that still stands on the outskirts of the village. And then again was West's great picture of "Christ Healing the Sick", which still adorns the parlor of the Rapp House, conspicuous among other

fine pictures there to be seen. But most frequented then, as ever since, was "Rapp's garden", with its beautiful flowers and shrubbery, its winding walks, its cool and cozy arbors, its tempting fruits (the more tantalizing from the prohibition, "hands off"), the fish pond in the midst of overhanging evergreens, and in its center the round tower, from the top of which the band of music was wont to send forth its sweet strains upon the evening air. But most surprising of all was the grotto, constructed on the Chinese principle of pleasing contrast. You approach by a narrow tangled path, a small rude structure, of the roughest stone, overgrown with wild vines, and with a door apparently of rough oak bark. You enter and you stand in the midst of a beautiful miniature Grecian Temple, with a life-size piece of emblematic statuary before you, and the dates of the great events in the society's history conspicuously engraved in the niches around you.

It was with such things as these, in these palmy days, that the taste of the Harmonists was cultivated, the tedium of life alleviated, and their many visitors gratified. No wonder that romantically disposed tourists spoke and wrote of the place as an Arcadia.

The vigor and promise of the society at this time (1826) are attested by two notable visitors: Frederick Liszt and Duke Bernhard of Saxe-Weimar. Both were men of keen observation, wide experience and sound, practical sense. Liszt had been a member of the Chamber of Deputies in Wuerttemberg. He came to this country agreeably to an invitation of his friend, Gen. Lafayette, whom he joined in Philadelphia. Liszt was looking for a place of abode, came to Pittsburg,

and from there visited Economy. He writes to the effect that it was evening when he arrived, "evening bells were tolling like in the Swabian home-country." He was received with great friendliness by the Harmonites.

The next day he inspected the various institutions of the society. He was so impressed with what he saw that he conceived a plan for the education and training of boys—which he published later—something like the much-talked-of system now in vogue of the *steel town* of Gary. He also wrote, later, a work entitled "The National System of Political Economy", and on his return to Germany took the lead in the construction of railroads in that country. As to the society, he writes: "In spite of the fact that the colony commenced only a year ago, the people already live comfortably and neatly. Fourteen months ago this was a forest, now one sees joyous and happy faces. There are about 100 houses, one large factory building with two wings, a church, a hotel, a beautiful garden of several acres with vineyard, all sorts of flowers, oranges, citrons, fig trees, cotton, tobacco. One fairly wanders in grape arbors."

Duke Bernhard of Saxe-Weimar (the second son of Karl August) was born May 30, 1792. He fought at Wagram on the French side. Napoleon himself decorated him with the order of the Legion of Honor. He also fought at Waterloo with distinction. His advancement was rapid. He had traveled extensively on the continent and on the British Isles; came to the United States in 1825, on a fourteen months' visit; was well received and thought for a time of locating

here. Twice (in 1825 and 1829) refused Russia's offer of placing him upon the throne of Greece. For three years (1847 to 1850) had command of the Dutch East Indian Army in Java. He was a man of great energy, mentally and physically; of extensive knowledge, and good judgment.

In the duke's lengthy description we find, among other things, that as he neared the settlement, three hornists played a melody of welcome. At the large frame hotel he was received by the leading men of the society, headed by George Rapp—"a dignified band of gray heads."

"We were entertained at a dinner consisting of German dishes. All was good-fellowship. After dinner we wandered about the village. In four days it will only be two years since the felling of the forest was begun on the very spot where Economy now stands. As monuments the stumps are still standing on the streets. It is astonishing what united and properly directed powers can accomplish in so short a time." He writes further of their dwellings, factories, steam power and steam-heating pipes (Frederick had introduced these in his factories). "How the bloom of health is on all the faces of the workers, especially on those of the women." How, "after inspecting the interesting factory, we returned for supper to Rapp's temporary home. (The permanent one is in process of construction.) After supper Rapp called together the musicians of the society to entertain us with music. Also Miss Gertrude (Rapp's granddaughter) played the piano and three girls sang.

"The following day we were shown the warehouse where all their manufactured articles are stored ready for sale or shipment. I was simply astonished at the quality of all these things."

He tells how Rapp again took him to the factory to hear the girls, some sixty or seventy, sing songs, first of a religious, then of a gay character; how extraordinarily beautiful the music sounded; how well it was arranged. How Rapp took great interest in singing, for Gertrude was now taking lessons. Finally, "again we ate a hearty dinner, the orchestra played really excellently, and it was with quite peculiar emotions that we departed, at three o'clock, from the friendly and industrious town of Economy."

Frederick had brought, by the way, about \$35,000 worth of goods from the Wabash, with which he managed to hold his trade, and by January, 1826, just nineteen months after the first tree was felled at Economy, he had his factories in operation, also the flour and grist-mill of three pairs of stones.

The holdings of the society's dwellings, barns, factories, etc., in Indiana have been given in detail; as to Economy this is not necessary. Suffice it to say that their third and last town was built on a much better scale than the former settlement, and the development of the artistic side, as has already been shown, was way beyond anything that had been dreamed of before.

The society was now in the heyday of its prosperity; it was also the day of the triumph of Frederick and his policies. The success of his industries was so great that he controlled the Pittsburg market (and that

probably meant everything west of the Alleghany mountains), incurring thereby the ill will of competitors.

The society was therefore attacked in the press, as a monopoly with which the individual manufacturer could not compete. He was forced to buy wool at "Economy prices" as well as to sell his wares at "Economy prices." Also the farmers, who raised Spanish wool, had to sell it to Frederick because the small factories could not work up such fine wool.

Fire having destroyed the cotton factory in 1829, Frederick at once built a larger and better one.

A writer in the Allegheny Democrat, 1829, voices his sentiments; among other things he states: "Economy has the power—and uses the same—to regulate the trade in our market. This is a fact too palpable to be permitted to pass unnoticed." The writer finally advocates the dissolution of the society by the state.

"One can not but pause for a moment and speculate as to what might have been the outcome in regard to the society's industrial progress and prosperity. Certain it seems, that, had there been no interference, before many years it would have become a financial octopus of gigantic proportions and that the name of Frederick Rapp, Captain of Industry par excellence, would have gone down in history second not even to the names of the Grand Moguls of the immediate past and present.

At all events, the name "Frederick" became a sort of talisman in the society. "Our Frederick" and "Frederick the Great" some styled him. Decidedly "his star was in the ascendant." All admired him; all

esteemed him; all were proud of him; so much so, as to arouse feelings of jealousy on the part of the elder Rapp.

Worry as to what might have been the outcome of this variance on the part of Father Rapp is saved us by the so-called "Count de Leon insurrection."

Among the doctrines held by Father Rapp, which in his office as spiritual head of the society he sought to inculcate, was the nearness of the millennium. Let us also remember that as far back as 1807 a great number of the society had adopted the celibate life—whether this was superinduced through lack of food and the miseries and hardships endured during their first two years, or whatever way it came about; certain it is that it was not through any belief or dogma preached or talked of either in the old country or in the new; for marriages occurred in the society—that of Rapp's only son John among them—and Rapp himself solemnized the marriages. Also the advocates were the young people. Father Rapp, when the matter was first broached to him, regarded the step as a serious one and advised the community to go slow in the matter. However, the custom became prevalent and the birth-rate almost nil.

Historians who report that Rapp forbade marriage are in this matter as much mistaken as they are in calling the Harmony society a religious society. It was not anti-religious or opposed to religion, but it never constituted a church or a sect. They had a church building; well—they also had a school, but one does not therefore come to the conclusion that the society was an educational institution. The society never had

any creed or religious tenet; each member could believe or disbelieve exactly as he chose. Rapp had no power to enforce any doctrine or belief; the articles of association contained no mention of any belief or tenet whatever; nor were the subscribers thereto asked whether or not they had any religious belief.

Doubtless a number believed as Rapp did, that the millennium was close at hand; many of them did not believe it; many were doubters on religious matters and some there were who had no patience whatever with anything pertaining to religious beliefs.

However, as the spiritual head, Rapp might preach any doctrine that suited him, and the members, agreeably to what they thought best, might accept or reject his teachings.

Suddenly, on July 14, 1829, a letter arrived from Frankfort on the Main; it was addressed to "the aged patriarch, George Rapp, and his associated superintendents and society, etc." The letter states, among other things: "In the quarter of a century since you withdrew from monarchical Europe to seek refuge in the free states of N. A. for the undisturbed realization of your philanthropic ideas and the development of your generally benevolent inclinations, the measure of iniquity in Europe has at last become full, etc., etc., etc."

The writer refers to an individual to whom he gives various high sounding titles, and who with his followers is about to come to the Harmony Society, either to affiliate with the same or to form a separate community.

He promises that this company, having means of

their own, will not be a burden to the society; at the same time he bespeaks for them a brotherly reception and philanthropic support and finally signs himself as "Samuel, a Fellow Servant," and "Consecrated Servant of God," etc., "Chief Librarian of the free city of Frankfort, Doctor of Philosophy, etc."

"JOHN GEORGE GOENTGEN."

In the fall of 1831, the individual referred to by Goentgen (he was really plain Bernhard Mueller), now the *soi-disant* Count de Leon, and forty followers arrived at Pittsburg. He sent two of his suite to Economy to announce his arrival.

Accordingly the community assembled in the church and the band was stationed on the church-tower balcony.

Jonathan Lenz, who played the French horn in the band, thus described (in my hearing) the count's entry into Economy: "But this one (the count) did not come like the Savior riding on an ass, but in a carriage of four with a suite of courtiers in gala attire and livery, the count himself wearing a full uniform with epaulets and sword. Says I to myself, 'play what you will, I'm going down stairs to see the things that are to happen.' Well, the count enters the church, is escorted to the pulpit by Father Rapp, all eyes are upon him and we are all expectancy. But instead of doing any justice whatever to the occasion, he states that he is too full of emotion for utterance. Thereupon Father Rapp did the talking; his speech was not affected by any emotion."

Five houses were assigned to the count and his fol-

lowers, some boarded at the hotel, paying their own expenses.

Meetings were held two or three evenings per week for a month or so between the leading men on both sides. At these meetings Leon gave exposition of his views and read extended extracts from a volume which he called the "Golden Book."

The more Rapp learned of Leon's views the more he disliked them, Rapp believed in work and a simple life; Leon believed in a life of greater ease, advocated a better style of living and was disposed to encourage matrimony. Union was therefore out of the question, but it being now winter, the Leonites were permitted to remain.

During these winter months the count naturally made converts to his beliefs; the result being that once again we have a beautiful illustration of the "paradox of life" in the fact that those of the society who were looking for the millennium and had great expectations as to the advent of the count, were more than disappointed; while many of those who had no expectations or had looked upon the affair with contempt, now flocked to the count's banner—as did many who were malcontent or adverse to Father Rapp or his views.

After a short lapse of time a paper was drawn up, signed by 250 men, women and children and caused to be published in the daily press. The public was notified that henceforth Leon was to be the head of the society. A counter paper was drawn up, signed by the adherents of Rapp, 500 in number. Anarchy reigned supreme; members of the same family took

opposite sides and it seemed for a time as though the society would be rent asunder.

Frederick, appalled by the impending loss of his galaxy of blooming and efficient factory operatives and the destruction of the business and commerce, to the upbuilding of which he had given the best years of his life, counselled Father Rapp to compromise.

The only result at first was a still wider breach between the elder and the younger Rapp. However, the two factions of the society finally made a compromise, but not the one that Frederick advocated. The terms agreed upon March 6, 1832, were in substance: That Leon and his suite were to leave Economy within six weeks, his adherents were to withdraw from the society within three months, and the sum of \$105,000 was to be paid to them in three installments within the year. In consideration, the withdrawing members were to relinquish all claims of any kind whatsoever on the property, money or real estate of the society.

This defection of one-third of the community, consisting mostly of the flower of young manhood and womanhood, broke *Frederick's heart* and the *society's back*.

From this time Frederick's spirits drooped; a broken spirit soon ushered in a broken body—he died within two years. With the passing of this gentle, forceful soul, the society, viewed from a standpoint of practical working communism with a purpose, can only be regarded as entering upon a metamorphosis into innocuous desuetude. Father Rapp became more and more the mystic and the community settled down

to live in memories of the past. The factories continued in operation for a time in a desultory sort of way and gradually closed altogether.

The death of Frederick rendered necessary the appointment of a financial agent or trustee; on July 5, 1834, the society elected George Rapp to this office. Rapp at once appointed as sub-agents two younger men of better equipment than he possessed; these were the able and experienced R. L. Baker and the well-educated and endowed Jacob Henrici. The former had been a member of the community from the time when, at its incipiency, he was a lad of twelve; the latter joined the society at Economy in 1826. He was Rapp's most ardent disciple and admirer.

As early as the year 1826 the society had embarked in the culture and manufacture of silk. Miss Gertrude Rapp (granddaughter of Father Rapp) took the lead in this business.

At first they were interested in silk only to the extent of supplying their own needs; however, in 1838 they were encouraged to enter into the business on a larger scale, and on August 30, 1844, Miss Rapp sent an exhibit of silk goods to the Boston Fair. The exhibit obtained a gold medal as a special award.

Although this enterprise was conducted with rare intelligence and energy and they succeeded in producing most beautiful fabrics, it was found that they could not compete with foreign manufacturers. They therefore requested the Pennsylvania Legislature to prepare a memorial requesting Congress to establish a protective tariff as to the silk industry.

The legislative committee to whom the matter was

referred replied in a sort of "round robin" document that it was not deemed advisable at this time to take any action in the matter, but that the samples of fabrics submitted were most beautiful and that they hoped the society would send each of the members of the committee a vest pattern (the committee seems to have been composed of a goodly number).

In 1846 an exhibit was sent to Washington, D. C., to be shown to Congress in the hope of obtaining protection.

Their efforts in this direction seem to have been fruitless. Frederick Rapp, in his lifetime, took great interest in the silk industry, and he aided and stimulated Miss Gertrude in her efforts toward success in this line. At the age of twenty-two she was already the superintendent of the silk factory.

A word about Gertrude: She was the daughter of John Rapp, only son of Father Rapp; she was born at Harmony, Pennsylvania, in 1808. Her birth and the death of her father, which occurred some years later, gave rise to a base slander in reference to Father Rapp's inhuman treatment of his son John (not Frederick, as some writers have it). There is not one particle of truth in the report; on the contrary, little Gertrude was always in high favor not only with her grandfather, but with the entire society. The leading men, such as Frederick Rapp, John L. Baker and R. L. Baker, when absent on business trips to Philadelphia, New York and other points, always wrote letters to Gertrude. Manifestly the society's queen, she was the recipient of more adulation on the part of its members than was accorded to any other person

throughout its entire history. That in spite of all this she was at all times modest, unassuming, sweet tempered and perfectly natural, entitles her to the highest encomiums that can be paid to any person.

Her education comprised the German, English and French languages; mathematics, painting, embroidery and the manufacture of wax fruits and flowers. Her passion was music, and in this she received careful training, both vocal and instrumental. She had many friends without the society with whom she carried on a considerable correspondence. Her letter of August 20, 1830, to the Misses Mary and Ann Graff, of Philadelphia, gives a glimpse of what made life at Economy agreeable even to a young woman of culture:

"DEAR MARY AND ANN:—

"Our museum of natural curiosities is still increasing. Most all visitors who come to Economy go to see it, since establishments of this kind are very rare in the western country and never found in towns the size of ours. Our band of music is in an improving state. My attention to silk worms, pianoforte and family concerns has left me little time to apply to embroidery, etc."

She was all her life possessed of personal beauty and loveliness of character, even in her old age attracting the attention of visitors. For many years the dignified and gracious mistress of the "Great House" (house of Father Rapp and the succeeding trustee) it was my privilege for twenty-five years to know this admirable woman, and I wish to state she is the only

person I ever knew who was a strong character, of whom all, both friend and foe, spoke but in terms of admiration.

No wonder that one historian remarks: "To have produced even one such character would be enough honor to any community."

But there were others—of whom more anon.

Of the society's declining years, of the character and ability of Romelius L. Baker (who from the time of Father Rapp's death, in 1847, to the time of his own demise, in 1868, was the Senior Trustee and spiritual head of the society), and who, with the assistance of the Junior Trustee, Jacob Henrici, added to its store of wealth, and who, judged from the usual standpoint, was probably the greatest mind that the society ever produced.

Of Father Jacob Henrici, a man of good education, wonderful vigor and energy, with a character pure as purest crystal, who from the time of Baker's death, in 1868, to his own passing away on Christmas Day, 1892, was Senior Trustee and spiritual head, and during whose administration and that of Jonathan Lenz, the Junior Trustee, bookkeeping was practically discarded (and they are not to be blamed, for under the circumstances, having always been self-supporting, the keeping of accounts must to them have seemed a waste of time).

How, through the natural transition from doing everything themselves, through depletion in their numbers and the introduction of hired help, there came about a condition diametrically opposed to the original system; and how through this and their endless con-

tribution to charity—far beyond the point of wisdom—I found, after being elected to the office of Junior Trustee, upon the death of Jonathan Lenz early in 1893, that the Harmony Society, far from being wealthy, was virtually in a state of bankruptcy (there was due to banks alone the sum of \$1,500,000, and almost no available security with which to begin the liquidation of this enormous indebtedness) and our dear old members were directly in line for the poor-house; how through an agonizing struggle against enemies within and without the society and ten years of vexatious, wearisome litigation, by the aid of a kind Providence (my splendid legal advisers and friends in financial matters are not forgotten) we won the various lawsuits instituted and paid the society's debt. Of all these things and their accomplishment, interesting chapters might be given, but this is neither the time nor place.

Suffice it to add that broken in health and spirits—through the long years of legal and financial struggle—to gain an entire change of life, I resigned my trusteeship in 1903, withdrew from the society, and devoted myself exclusively to music. Some years ago, owing to the fall of a water-tank and consequent injury to my arm, my career as a musical conductor also came to a termination.

Upon resigning my trusteeship, Mrs. Duss was chosen my successor. The society, more and more depleted in numbers, was formally dissolved in 1906.

TOPIC II

RETROSPECTIVE

Having followed the society in its settlements, industries, etc., to its dissolution, let us for a moment retrace our steps in retrospect.

It is an easy matter to say that these people came to America, cleared the forest and built their town, but —well, let's see.

Come you now to realize that travel in 1804 from Wuertemberg, Germany, to America, was practically unknown; the crossing of the boundless ocean for most of these people a mighty undertaking; and yet they came!

Again, we view them winding their weary way by wagon and afoot, from the eastern shore to the wilderness in Butler County, Penn., more than 300 miles away. Arriving at their place of future abode, they were confronted by the monarchs of the forest.

No tent had they as shelter from the storm, no place to lay their heads!

They had but little money, and most of this belonged to few. The greater number had used up their own and that which they had borrowed from those who had more means; the yoke of slavery was therefore upon a goodly number.

But the kindly arbitrator, Rapp, works unity—succeeds even in inducing the creditors to forego their claims.

Quickly, order and industry transform the wilderness, and comfortable dwellings and fruitful fields result. At once the settlement becomes a cynosure, not only for neighboring eyes, but also for the pilgrim from afar (they were visited by notable persons even in Butler County).

Although Rapp was looked upon in the Fatherland as a disturber, nevertheless there must have been within his breast that which drove him to do bigger things than could be vouchsafed unto him in the village of his birth.

(The world's history records many names not only of such as have become rulers and despots among men but whose families even for hundreds of years were such. To the history of the new world it seems to have been reserved to produce a class of leaders, peaceful in intent (William Penn, for instance), whose mission it was to lead liberty-loving peoples to the wilderness; and who, at the sacrifice of their own comfort, gave to their followers the best by word of mouth and deed by hand.)

Their money was quickly consumed in payment of their land, some cattle, horses and implements. The necessities of life had to be brought from Pittsburg, twenty-four miles away, and now the demon of dissension enters.

Some of those who had contributed the most withdrew and demanded the return of their money. To return it, was an impossibility. The disaffected parties go to court and the court necessarily finds that the seceders must wait with their claims until such time as the society can pay.

This, however, does not prevent the seceders from circulating reports quite detrimental to the society. Result—when all their money is gone credit is refused them everywhere.

For months the daily ration had been one spoonful of flour per capita, and then there comes a certain evening, when Frederick Rapp, having tried in vain all day to get supplies, is sitting on a stone beside the Monongahela River at Pittsburg, brooding—wondering—how on the morrow he is to return empty-handed to his starving brethren.

Comes along a man, George Sutton, an active, liberal-minded merchant of some means and considerable credit. Noticing the downcast appearance of Frederick, he engages him in conversation and gradually extracts the facts as to the condition of the community and of its plans.

At once he offers to extend credit to Frederick until such time as the society will be able to repay him. Tradition has it that some years later this same Sutton was on the verge of bankruptcy, the society hearing of this, Frederick came quickly to the rescue of their former benefactor.

Another view: The majority of these people were farmers or vine-dressers, few of them were craftsmen or mechanics. They were therefore forced to begin at fundamentals, and what a task!

Those were surely their trying days of poverty and distress; the days when they had no dwellings and their boxes and baggage were unloaded from the wagons and set beneath the trees! When one family here, another there, passed the winter in weary wait-

ing; those days of perplexity and doubt when all was yet to be done (clearing, building, etc.); when with mighty effort they dug a mill race a mile in length and built a mill, grinding, in the meantime, their corn on hand mills made of stone, when through the shortage of draught animals almost all their cultivation was by hand; when their women helped to clear the land by burning brush and carrying rails (oh, those were the days of sex equality indeed), the days when they were so poor that Father Rapp's first coat was made from two old German coats of other members, and many a mother cut up bedclothes to cover her naked children, until the time arrived when they had some corn to sell—their first income besides that of the store and shops!

The woolen-mill carding-machine was driven by horse power and the women carried, on their heads, the bales in large baskets a distance of a mile. Great must indeed have been their gladness and rejoicing the days they first produced a piece of manufactured cloth. And now prosperity is theirs and creature comforts come about.

And now the able Frederick feels his prowess and not content to sit on empty laurels, on conquering a bigger world he's bent.

TOPIC III

SOMEWHAT OF THE LIFE OF THE HARMONITES AS I FOUND IT

At Harmony, Penn., and New Harmony, Ind., each family did its own baking; even at Economy, Penn., when I was a child, they had their fornicated stone bake ovens like big bee hives, two on each street. Half the street would use an oven by turn, i. e., it belonged to each family at certain hours on certain days. They established a bakery at which bread was baked for all, about the time of the close of the Civil War.

Each family also had its own cow. The mangel-wurzels for winter feed were raised in the vegetable garden adjoining each house. Just the same, the milkman drove by mornings and at eve. The milk from the family cow was poured into the top of the large can, and the milkman extracted from the spigot below the proper per capita ration. Ne'er will I forget my indignation when, as six-year-old, I made the discovery that we put into the vat about a tubful of milk (we happened to have the biggest milker in the village) only to receive about a gallon from below. Of course I did not understand that other families experienced a drought while we were having plenitude. Remonstrance with my brother simply brought forth "Dummer Junge, was sollen dann die andern Fami-

lien machen, die jetzt keine oder wenig Milch bekommen?"

Each family made its own butter and cheese.

One of the interesting sights was when the cowherd in the morn blew his bugle and from every yard-gate in the town came forth a cow to join the herd for pastures green. And, at eventide, when shadows lengthened and "the lowing herd wound slowly o'er the lea" (with music of the silver bells of different key) he returned them to the town and each cow straightway ambulated home and begged admittance to her stall.

The gathering of the cows and the establishing of one complete dairy also came about at the end of the Civil War—perhaps a little later.

At New Harmony, Ind., the cowherd had a wagon on wheels (so called Noah's Ark) for protection against the storm; at Economy sheds were built at convenient distances, which served not only the herdsman but all the workers of the fields, i. e., the whole community; for during the time of haymaking and harvest time the entire community, men and women, young and old, took part.

Forsooth, in that day 'twas a wondrous sight (before the days of mowing and reaping machinery) to see that gallant band with sickles sally forth; and fields of grain, like sheets of snow beneath the summer sun, did fade away. While all day long, neighbors or passersby could be seen leaning, lounging or sitting on the fence entrapt in wonderment.

Later came the cradle, then the mower, reaper and self-binder; still they all took part. Going to the

fields afar, the older members and children rode in wagons—those better able, walked. There was no sex distinction except that women did the lighter part.

On special occasions, notably the closing day of harvest of different kinds of grain, the members of the band of music took along their instruments, and at the "Vesper-time," in the shade of two or three large trees, an hour was spent in joyful talk and song. Well do I remember the last time Trustee R. L. Baker officiated at such impromptu festive incident; it remains and will ever remain one of the exquisite moments of exhalation that have come to me; also there was a procession homeward, the band playing on top of the last load of sheaves (not too big a load but just so as to be most comfortable) and the workers—practically the whole community—by twos marching on the side, with voice of songful praise uplifted, thus in triumph entered into town.

Chickens were also kept by each family throughout the society's existence; a nuisance so to speak; and time and time again 'twas on the tapis to remove the family chickens and form one large poultry establishment. But here's where Satan came a-stalking in, clad in the garb of disobedience; and as "the best laid plans of mice and men gang aft aglae"—nor edict of the elders nor diplomatic process e'er induced the different families to forsake their chickens. And it was just as well, for the chickens were a sort of safety-valve. In a model community harmonious throughout—there's little opportunity for display of ordinary weakness; the chickens provided one continuous source of strife. Although each family received pro rata supplies of

chicken-feed, some chickens more wide awake than others soon found supplies in neighboring yards also that "stolen fruits are sweet." Again we find some in the neighbor's garden and roosters would a-visiting and a-fighting go and women, armed with brooms, etc., come to the rescue. But my, oh, my! What's this we hear?—Such eloquence as one would scarce expect from sisters.

But even more amusing than harmonious billingsgate, was the bulletin on the milk wagon, which oft bore notice such as this: "Lost, a speckled hen, with blue band half-inch wide on the left hind foot. Finder will please be so kind and return same to"—(of course some wag—harmonious wag at that—had inserted the ludicrous word, a thing that often happened).

The milk-wagon bulletin really took the place of the daily local paper. If the community was to go a-haying or a-reaping, corn-husking, berrying, apple-picking or what not, the bulletin gave notice in advance. For instance: "To-morrow (Wednesday) hay is to be made at Chimneyfield; everybody shall come and meet at 7 o'clock at the sawmill; bring your rakes and forks and mid-day meal."

They always kept a considerable number of oxen, hogs and sheep.

At the age of seven one of my duties in the summer time was to take the hogs to pasture in the morning and return them to the piggery at eve. The hogs knew full well that supper was awaiting them and it being the rule to count them I must needs open the

gate far enough to allow egress of but one hog at a time. Imagine the seven-year-old brace himself to hold the gate against an onrush of fifty big porkers; for, on they came, en masse, each wanting to be first.

The butcher slaughtered twice per week and during the summer school vacation one of my duties for several seasons was to assist him, also to call the people to get their allotment. The method was to rap on a window of each house (there were no front doors) and call "Fleisch holen."

Of course the shoemakers made all the shoes, the tailors and dressmakers all the clothes, etc., etc., and to each member were given "without money and without price" the necessaries of life. It naturally followed that the more the members consumed the more work was there entailed on the workers.

Perceive now how naturally all came to practice economy to perfection. Any boy dragging his shoes along the pavement was vigorously admonished that such conduct meant wear and tear of soles; woe be to the youngster if it were a shoemaker who noticed him.

If one brought a broken chair to the cabinet-maker, a broken bucket (they used wooden ones) to the cooper, a broken ax to the blacksmith, etc., etc., one would be put through a thorough catechization by the foreman of the shop as to how the article in question came to be injured or broken; at times would be unmercifully raked o'er the coals. They made their articles to last, a break was therefore considered to be due to carelessness or misuse. Note the chair (on exhibition) made a century ago; the old wagon-

bed made in 1823 which did duty nearly eighty years; also the sample of wooden hinges in use on all out-buildings and on gates; these were rust proof, and, with care, would last a lifetime. But ne'er a door was allowed to be slammed back and forth by the wind—
injury or breakage meant work for some one and that some one would take umbrage at the task imposed.

Albeit, this training in economies extended much farther than to proper care of tools, furniture, etc., etc. In my introduction, scrapers and door-mats were mentioned; not only did they thoroughly clean their shoes on entering the house, but the men who generally slept upstairs, before ascending, left their shoes downstairs; not a particle of earth was ever carried to the upper story—that saved cleaning.

On Sunday morning every man made his bed and at odd moments helped the women about the house, just as did the women help to do the work in berry patch and field. This out-door exercise, change from house drudgery to field work, was much enjoyed by the women folk, kept them in good health and in good spirits.

Through this exercise the women were practically the physical equals of the men. After the deflection of the followers of Count de Leon, who founded the town of Phillipsburg, ten miles away, and where by putting into execution the count's plan of doing things on a higher and a better scale, they succeeded, in a year's time, in dissipating the \$105,000 paid them by the society, the count told them that the proper thing to do was to go to Economy and demand more money.

Accordingly eighty good men, young and strong, proceeded to carry out this plan.

A friend of the society, who heard of the proposed invasion, sent word to Father Rapp of what was about to transpire.

Father Rapp's injunction to the members proves that he could be a diplomat when so inclined. To avoid bloodshed, he immediately ordered that not a man was to allow himself to be seen; in other words, they should "take to the woods," but that the women should take care of the town. (More women's rights, eh?)

Well, the band of eighty came, sought to gain entrance to the "Great House," the doors of which had been quickly barricaded (the doors still contain these mementoes).

The attacking party attempted to batter down the doors; but between being dragged by the legs down the steps by some of the women, a baptism of hot water by others, from windows above, not to mention a shower of brickbats, coal and any article—sundry and diverse—that came to hand, the entry to the house proved a fiasco. And when some of the women began to stick the men head first into the watering troughs placed here and there for the cows, they gave up altogether and hied themselves to the hotel for consultation and refreshments. In the midst of this feast appeared a quondam military company from the backwoods. The big captain strode into the kitchen where a lot of the invaders were squatting on the floor, emptying crocks full of milk, etc.

"Who seems to be the leader here?" said he.

One little fellow made an attempt to announce something, but the captain, not inclined to wait, grasped him at convenient points and pitched him into the long hall, where successive members of his company kept the human ball a-rolling till it reached the street.

"Who's next?" But no one else applied.

The captain thereupon marshalled the band of invaders, read them the riot act, bound them over to the court and to the tune of the Rogues March, with fife and drum, escorted them to the river and sent them home. (I well remember the man who, as a boy, played the fife on this occasion.)

Father Henrici several times told me smilingly: "I shall always remember that day the invasion was a double one." He seemed particularly to enjoy the memory of the "Rogues March."

Father Henrici was quite a humorist, but we had many such.

Even the Grim Reaper served its purpose in this respect, as note the following extract from a poem by Jacob Neff, who came on the third ship. Among other things he writes:

"And at last quite near the strand,
Died a woman from Netherland;
Otherwise no one fell asleep.
Except seven children small—
Whom death had a right to call
Just the same on land and sea;
Who, in time, exchanged this strife,
For a newer, better life.

What the future has in store,
I can not tell you before;
For you see, I am not a prophet;
But the things that have transpired,
I have noted as desired,
And am therefore not a poet."

These people ever blended the useful with the ornamental. Instead of growing ivy o'er their dwellings, their buildings generally were trellised o'er with grapes.

The middle of the streets were gravel driveways, some were paved with cobble stones. Between that and the pavement, the space was sown to blue grass and the virtuous camomile, which latter, on account of its tonic, emitid, febrifugal and carminative properties, is one of the most valuable medicinal agents extant. Its flowers were assiduously gathered by the whole community.

Nut trees were left standing when they cleared their fields, and cattle ever after voted thanks. From the nut they made an oil for salad dressing and for use in fine machinery, like clocks. (The Kansas State Agricultural College has just made the discovery as to salad dressing.)

Both sides of the streets throughout the town were lined with cherry trees. And if there is, or ever was, throughout the world, a more paradisiacal sight than was Economy of old in cherry blossom time, then I have not yet heard of it.

To get at once a full idea of the superb loveliness of

Economy and its surroundings, it is necessary that you accompany me to the church-tower balcony. There is no elevator—the climb is quite a task, but of all the thousands who ascended, not one was ever known who afterward complained.

From this vantage-point, now cast your eye to westward, you will see outlined against the sky a range of forest-covered hills about 600 feet in height, rising almost perpendicularly from the far side of the gracefully winding Ohio River, flowing at the base. On the near side, eighty feet above the river, is a plateau, almost level, five miles long and a half-mile wide. The town, with its odd-shaped dwellings, its well-kept gardens, its charming park, its thrifty orchards, vine-yards and all about the wondrous, spreading fields and meadows; on the east the rolling foothills, beyond are those of higher altitude, still covered o'er with trees. We have then here a picture paradise framed in by high background of verdant forest.

It was at some such time that Jacob, one of our members who had not humor's saving grace—but let him tell the story, said he, "That Rev. —— is a strange man. I took him to the church-tower balcony the other day. After looking all about the place, he put his hand on his breast, closed his eyes and said: 'Jacob, I can not tell you how I feel—why this reminds me exactly of that place in the New Testament where it says: "And the devil took Jesus to an high place and showed him all the kingdoms of the earth."'" (And still he did not seem to grasp the situation.)

Perhaps some serious writers have done the best they could do, still, that is far from adequate. To

understand this little world with its peculiar life and to write about it truthfully, it requires more than visits ; yea, verily, 'tis meed you live the life ! And then in turn, to read your writing understandingly the reader also must first live the life.

Permit me, with your assistance, to convey my meaning by a little illustration. You will now kindly imagine that you are ill ; it is night and dark and dreary ; your pain-racked body tosses on its couch and wearily the heavy minutes drag their weight along ; you can not sleep, when suddenly—the clock strikes twelve—the night wind wafts a manly voice of song !

“Hark unto me all ye people—
Twelve o'clock sounds from the steeple !
Twelve gates has the city of gold ;
Blessed is he who enters the fold.
Twelve strokes—all's well !”

List' now to this version, by a serious writer, and oftentimes quoted :

“In early times the watchman went about the village at night droning the hours, he called : Again a day is passed and a step nearer the end, our time runs away and the joys of heaven are our reward.”

No wonder if all the poets, artists and sensitive souls that have been laid to rest would turn over in their graves and the Daily Press would record seismic disturbances from Maine to California.

But even in the musical efforts of the watchman was there utility. The healthy sleeper, disturbed they not at all ; to the sick they brought great comfort ; as to the watchman, they kept him wide-awake.

TOPIC IV

INTELLECTUAL, EDUCATIONAL AND SPIRITUAL STATUS.

But to return to New Harmony. As previously stated, Robert Owen purchased the New Harmony property at \$190,000 (\$150,000 for the real estate and \$40,000 for the machinery, cattle, wares, etc.)

One writer of the present time, a prolific one and a far-sighted one (he publishes one periodical of protest and one of optimism—catches them coming and going—so to speak), does injustice both to Frederick Rapp and to Robert Owen. He states, "The Rapps asked \$250,000; Owen offered \$150,000. That the Rapps quickly accepted Owen's offer."

Let it be known that neither Frederick Rapp nor Robert Owen were men inclined to drive sharp bargains. Frederick offered the property at less than estimated value and Robert Owen accepted Frederick's offer (remember how Frederick sold their first settlement and did not ask for one cent payment down). Then note on this document (I hold it in my hand) an agreement which has to do with the sale and purchase of a portion of the property, the consideration being \$20,000, to be paid in five equal annual installments, and after Robert Owen had returned to Scotland, Frederick adds: "If Robert Owen accedes to the foregoing articles, then I, the undersigned, Fred-

erick Rapp, will make a deduction of \$2,500.00 from the last payment, and right below is this:

"I hereby agree that the terms of the above agreement become absolute according to the stipulations herein contained.

ROBERT OWEN,
per Wm. OWEN."

14 June, 1826.

Albeit, it remained endemic for Indiana writers, some of whom in early days made careless jottings and some of later day who quote them, to do somewhat of violence to the intellectual, educational and spiritual status of Geo. Rapp and his Associates; also it will be readily perceived that one mysterious, talked-of, "secret passage," or "print of foot of angel in a stone" is far more interesting than are facts and figures and too delectable a morsel for the writer from the reader to withhold.

As to the opinions of those who judged them ignorant, not very enlightened and superstitious, I can only say that this little band of enterprising Germans was composed of people some of whom were highly educated, some of whom were well educated, many of them possessed a fair education, and some there were who had but little education.

They comprised, therefore, an ideal body for the transformation of the wilderness into fruitful fields and centers of industry; had they been a band of savants such undertakings must have spelled both failure and disaster.

The belittlement of these sturdy pioneers for any reason whatever can only be deprecated; how much

better is the note sounded by one who is with us here to-day, a prominent descendant of the Owen band of noted men and women; she writes: "We look back at our founders, the Rappites, with much affection, as a child might look back and revere a dear good grand-parent; we admire their energy and grit, appreciate their trials and privations and are made aware of their heroic strides toward a more perfect state of society.

Our society—George Rapp and his Associates—having been written up and down and crosswise for that matter, suppose now that for once we take an esoteric view (I'll do my best to make it esoteric).

Not enlightened, were they? Ignorant, were they?

Well, at least they were enlightened enough to build within a quarter of a century, three towns and each succeeding one much better than the one before; and, always self-supporting, here to these very neighbors, some of whom carelessly adjudged them ignorant and superstitious, sold a very considerable amount of surplus and of store.

And now there comes the well known Roger Babson—distinguished analyst and statistician of the present day; and who, I doubt, had ever heard of Rappites—and advocates (*for the present advanced generation of common people?* mind you) the identical system of education preached and practiced by the Harmonists a century ago.

An action of law in 1852 by a former member of our society brought to light, that agreeably to the request of a dying mother, the litigant's father with nine children, the oldest a boy fourteen years of age, the youngest but a babe in arms some months old,

came to the Harmony society at Harmony, Ind., in the year 1818; that they were in a state of starvation and had hardly any clothes. The children were divided among the families in the society who raised them as they did their own. (Right here another romantic, silly tradition seems to go a-glimmering.)

But the striking part of this case is that attempt was made to show that Father Rapp aimed to keep the people in ignorance of the English language. Instead, 'twas proven that they had a special night-school for the study of the English language and of ciphering; that this same litigant, who came to Harmony from the backwoods, ignorant and poor, was now conversant with both the German and English languages; that he was an expert machinist; that he repaired watches and made clocks; that he was a gunsmith, a carpenter, a pattern-maker, a wagon-maker, a tinsmith, an expert finisher in the woolen factory and that he was a good musician, playing the clarinet and violin. For a waif from the woods at that time to acquire all these accomplishments would seem to show that one could enjoy rather unusual advantages among the Harmonites.

It might now be suspected that this man was unusually gifted. Well, if so, then be it said that this small band had many who were just as versatile; I know whereof I speak—have passed through some such school myself.

Boston, seat of learning and of culture, in palmy days, had its Emerson, its Philip Brooks and such. Well, we too had our Emerson, our Brooks and such; their philosophies may have been somewhat less lofty than that of Emerson, but had the added virtue of be-

ing more eminently practical. Of such we have the names of Eckensperger, Baker and John Bessan. Too bad they had no time to pen their thoughts and sayings—well, that's where you and I are losers.

And what of names like Stahl, Schnabel, Nachtrieb, Scholle, Hoernle, Dengler, Neff, Schanbacher, Peter Schreiber, the Wagner brothers and those of later day—whom well I knew—like George Bauer (a mental and a moral giant) and his compeers Eberle, Boehm, the Goetz brothers, Philip Becker, the Weingaertner brothers, the Walfangels, etc., etc.; all men of striking personality and talent and most of them were geniuses with tools who could make almost anything; and my friend Andrew Kotrba, for many years the master blacksmith, an expert when it came to temper steel—nowhere was his superior to be found.

And what then shall we say of women such as Marie Neff, Elizabeth Duerwachter, Fredericke Dingler, the Franck sisters, Stilz sisters, Marie Vester, the Diehm sisters, the Fegert sisters, the Hinger sisters and many others, and of Simira Hoehr, the most statuesque, best poised dignified woman I have ever seen or can imagine, a veritable Minerva, whose name, by virtue of her striking figure and splendid mental poise, was oft joined to that of Jonathan Lenz, that splendid specimen of manhood (whom many of you know) and just as big of heart and would insist that they were affinities. Howbeit, whether during life of length and friendship they would have it so or not; in death it was decreed that it be even so—they sleep now side by side, in the little cemetery beneath the apple trees.

And all of whom, e'er and anon remind me of the

passage in the good old book: "There was a man in the land of Uz whose name was Job and that man was perfect and upright, that feared God and eschewed evil." (The German version is even more expressive.) Come you now to know that the members of this society were most law-abiding people, that throughout their history of 101 years (three generations) not one was e'er convicted of a crime; then listen to the scrambled logic of the learned man who writes: "Such a community is incompatible with the state. There was in store for this community, when Indiana Territory should become populous, an exterminating persecution at the hands of a mob like that which drove Mormonism out of Nauvoo in later years."

Well, for unadulterated, brazen piffle, parvanimity and slander of the people of the great state of Indiana, commend me now to that! Oh no, not that; the mob is neither instrument of God nor civilization! Besides, we already know what backwoods rangers did when our people were invaded by their former brethren; and we take it that the people of the great state of Indiana are not one whit behind those of Pennsylvania when it comes to love of law and the preservation of order!

TOPIC V

A MESSAGE FROM THE GRAVE

On occasions such as this it is the rule to portray in glowing colors the progress and advancement which has come about during the century just rounded out.

This particular celebration, however, is of such a distinct type and Frederick Rapp and his confreres a century ago had in vogue such a marvelous economic system, that it seems to me not out of place to introduce an innovation by asking these people what think you now of our day and generation?

And the voice from this other world (or the grave) methinks would come somewhat like this:

“Yes, you have indeed in many ways progressed far beyond our most sanguine expectation.

“But you also stand convicted by your *own* best thinkers as constituting the most extravagant nation the sun has ever shone upon.

“The devastation of your forests, spoliation of your natural resources and impoverishment of your soil would show this even if it were not already proclaimed from the house tops.”

It is therefore with a feeling of deep approval that we view the awakening of the spirit of conservation and the growing desire for a truer and a sounder husbandry as evidenced by the attendance of thousands of your young men (many of them from the cities) at the various agricultural colleges established throughout the length and breadth of this great land.

If now only the family and individual could be aroused to that same spirit in your daily life and you could be brought to realize that every time you create of luxuries you add a corresponding price to the cost of necessities; also that you are wasting millions on middlemen and useless transportation.

Also, you are suffering from the voice of the demagogue which is abroad throughout the land, and you are all too eager to listen to this voice; this voice which, for the purpose of ushering in prosperity, is ever advocating the concoction of panaceas by the government, as though government were something separate and apart from men, possessing supernatural power to *shower* from some mysterious "horn of plenty" the blessings much desired. And prosperity and happiness is to be yours by this method or any other magic way except the good old-fashioned one—the way of industry, efficiency and economy.

Right here let it be noted that any form of socialism put in practice as the base of less and less of labor, of greater ease, of more and more of luxury, can lead in one direction only—its end will be disaster and destruction.

Finally, please note that when the simple life has become such an unknown quantity that a man has been able to amass a fortune of \$100,000 writing a book on the subject; it is surely high time both individually and collectively, to look this matter squarely in the face.

Would that this advice, right here and now, as seed, might root and sprout and bring such harvest as the next centennial celebration might recognize with pride.

TOPIC VI

CONCLUSION

George Rapp and his associates have passed away and almost all their followers. As to themselves, they led the life they chose:

"Far from the madding crowd's ignoble strife,
Their sober wishes never learned to stray ;
Along the cool, sequestered vale of life,
They kept the noiseless tenor of their way."

What of their influence? Take first the words of Dr. Aaron Williams—whom well I knew. He states, as far back as 1866, "while still retaining their primitive simplicity in dress and style of living, they have always been accustomed to devise liberal things in the way of relieving the wants of the poor, and contributing freely toward philanthropic enterprises which met their approbation. They are also intensely patriotic. Though taking no part in political contests, they bore their full share in sustaining the government in its recent struggle. Far more loyal than thousands of native American citizens, and most of them too old to enter the army in person, they have contributed lavishly for the equipment of volunteers; for special bounties; for the support of families of absent soldiers; for the Christian sanitary and subsistence commission; for the fortification of Pittsburg; for the relief of freedmen; for the support of soldiers' widows and the education of their infant children."

What about their contributions to the sufferers of the disastrous fire at Pittsburg in 1845; that of Chicago in 1871; the Johnstown flood; in fact on the occasion of every great calamity, not to mention the thousand and one other occasions of greater or lesser laudability? As early as 1819 we find that they sent \$950.00 to Jacob Boller, of Philadelphia, to ransom three families of emigrants who were detained at that port; they had no personal interest in these families.

It was through their example and their precept that neighboring farmers, both in Indiana and Pennsylvania, became better agriculturists; in fact, their influence in the development of southern Indiana and western Pennsylvania is not to be denied. Frederick Rapp and his people were pioneers in the manufacture of cotton and of woolen goods; of silk; of oil; and in the use of steam for manufacturing, heating and laundry purposes. They were the forerunners (if not the inventors) of the Standard Oil Company. Mr. Henrici laid the first pipe line from their oil territory, carried it under the Alleghany River, and through this line pumped their oil to freight cars at Tidioute. They also invented some of the machinery used in their cotton and woolen mills; also many other things, but never for a single patent did apply.

As one early writer puts it, "there is nothing in the United States or in any part of the world to be compared to it. It has bestowed a great blessing on Indiana; they have taught them the art of agriculture and every other useful art and shown them what patient labor, frugality and sobriety can effect."

Also, they set the pace for German emigration (and who will deny the influence of this for good?).

Listen: "It is to be remembered that only since the time when this society paved the way that emigration in large numbers came about, and many wise American statesmen now honor George Rapp and his associates for ushering in the emigration of thousands of Germans who now constitute a great part of the active portion of this nation and who through their industry and economy soon became holders of property."

To the Harmony Society the towns of Harmony, Economy, Beaver Falls and Ambridge, Pennsylvania, owe their establishment, as does also the town of New Harmony, Indiana.

Were it not for the Harmony Society (George Rapp and his associates) not one of us would be here to-day, for last, but not least, to George Rapp and his associates is due the coming of Robert Owen and his bright galaxy of learned men and women, whose names like stars will shine throughout all history—the greater the luster of these stars, the greater the magnitude of the influence of those who brought about their coming—in other words:

Comparisons, invidious, do not omen
The truth; but let our thoughts this one include:
Whene'er you add of luster unto Owen,
You're bound to add, to Rapp, of magnitude.
May on this day and all the week—yea, ever and for
 aye—
All roads lead not to Rome but unto Athens—proud
 "Athens of the west"—New Harmony!





